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September 2, 1956.  
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September 1, 1956.

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14th Rd., London, N.W.1

# PEACE NEWS

The International Pacifist Weekly

No. 1,055 September 14, 1956 4d. (U.S. Air Express) Edition: 10 cts.

## Queen Juliana's Nijmegen speech INTERNATIONAL CONFERENCE ON HUMAN RELATIONS

Queen Juliana, who makes no secret of her opposition to war and to NATO, last week addressed an international conference on Human Relationships, held at Nijmegen.

During the same week, the German magazine, Der Spiegel, reported Queen Juliana as having told Dr. Willem Drees, acting premier, that she would abdicate or break with NATO rather than sign any mobilisation order. She is quoted as telling him "The time has finally come to show the world at last that a royal ruler has the courage to try to put an end to the arms race."

The following extracts from Queen Juliana's Nijmegen speech are taken from a report released in English by the Dutch Government and not from a verbatim report taken at the conference.

"It may seem strange that we should have to organise a meeting like this on such an elementary condition of life as human relationships. If someone were to be transported quite unexpectedly to these surroundings—for example a child—and were to realise that a congress was being held on human relationships, then that child would think: how silly of all these grown-ups to talk gravely about the fact that the people have to get on together. Everyone knows that, and nobody can do that properly.

"Let us admit that it is peculiar to have to hold a conference on this. Something that so obviously needs full attention has got pushed into the background and has remained there too long.

"Nevertheless, I feel there is a big change coming about in our modern society, when people again start to ponder this first essential of life, with the purpose of making a fresh start in giving it our full attention and devotion.

### AUTOMATION

"I also see the need to reflect upon the phenomenon of automation which is even threatening to make man himself into 'robot No. X'.

"Mankind has been multiplying since primeval times, and now the population density, the numbers, the masses, are becoming so great that man is threatening more than ever to become a mere cipher.

"All this conjures up before us the awful vision of the termite state, in which the individual worker ant is valued only for his labour.

"His task in the general labour process is the only justification of his existence, and no value is therefore set upon him beyond his ability to work, thus it is with the termites.

"Under our one-sided conception of efficiency there is also a tendency to regard man purely and simply as a source of labour, in other words as a robot, a being without a soul.

"All who still have a soul recoil from the frightful poverty in which they find themselves, they must then live in a hollow, wretched life."

### ★ ON BACK PAGE

## EGYPT WANTS ONLY HIGHLY QUALIFIED PILOTS!

In view of the almost universally accepted belief that Egypt will be unable to run the Canal if the foreign pilots walk out, the following news message from The Hague is not without interest:—

According to Press reports, between 30 and 40 Dutch pilots who had applied for jobs on the Suez Canal have been turned down by the Egyptian Embassy.

The pilots did not fulfil the conditions set: eight years on ocean-going ships as second mate. The minimum Dutch requirements are five years.

Her Parool said on Saturday that Rotterdam Harbour had "escaped a great danger" through the Egyptian refusal. "If the Egyptian authorities had accepted the applications, a quarter of the pilots on the Rotterdam New Waterway would have gone to Suez."

And there are probably many others!

NO WAR  
OVER  
SUEZ

MASS RALLY Trafalgar Square, Sunday, Sept. 16, at 3 p.m.  
NATIONAL SPEAKERS

Rallying points for marchers to Square: 2 p.m. at HYDE PARK (Marble Arch), WATERLOO (Arches by Tube Stn. Air Terminal Entrance), Mornington Crescent (Tube Stn.) BRING YOUR FRIENDS  
Financial help needed please! To: Suez Emergency Cmte. 374, Grays Inn Rd. W.C.1

# SUEZ: A BIG ARMED FORCE Three London marches on Sunday

A MASS rally in Trafalgar Square on Sunday will wind up a week of intense activity in London to rouse public opinion on the danger of war over Suez.

While a Gallup Poll showed that only 21 out of 100 British voters consider military precautions and the stepping up of military forces in the Mediterranean to be wrong, four out of five voters in all parties believe that the Suez dispute should be referred to UN.

Half the voters of Britain, the poll indicates, were opposed to an ultimatum and the sending in of troops to occupy the canal. The questions were asked just before the talks broke down, the News Chronicle reports. A slightly larger number also disapproved the encouragement given to the Suez Canal pilots to leave their jobs.

The Movement for Colonial Freedom reports that hundreds of resolutions have been passed by local organisations calling for "No war over Suez."

## ABANDON ALL THREATS

—Quakers

The following statement on the Suez Canal crisis has been issued by the Society of Friends (Quakers) in Great Britain:

"It is the Christian conviction of the Society of Friends that the use of armed force is wrong and that the promotion of confidence between nations requires mutual consideration and trust. We believe that this has clear relevance to the Suez Canal crisis. We recognise that this crisis is part of a wider issue—the achievement of national status by formerly dependent peoples within whose territories lie vital resources hitherto made available by virtue of outside control. If the rights and interests of both Egypt and the rest of the world are to be harmoniously maintained, we believe it essential to abandon all threats of force and instead to seek a co-operative policy in which the political aspirations and economic needs of Egypt would be generously acknowledged. At the same time, Egypt would be expected to give undertakings guaranteeing unhindered passage of all vessels, regardless of their nationality, through this vital waterway.

We believe that the abandonment of the threat of force in favour of a constructive effort to achieve trust is morally right, regardless of consequences, but we also believe that the Christian approach is the practical way to attain that friendship between our country and the Arab world which alone would secure the common interests of the nations."

## LESLIE HALE MP meets—in Peking—

# THE MAN WITH THE BIGGEST JOB IN THE WORLD

PEKING.

THE most impressive thing about the People's Republic of China, is that it does not seek to be impressive. There is no swank and no unnecessary display. In organs which are admittedly propagandist they confess to many failures.

The difference between the Russian and the Chinese Communism is apparent every moment.

In the USSR (when I was there in 1938), the word "comrade" was in constant use but expressed in the tones of an inhibited private addressing his sergeant-major, and when the big shot began to talk everyone else was silent.

Here, at our interview with Ministers, and their colleagues, all speak freely, the interpreters join in the jokes, and the press photographer, or the man who replenishes the tea, laughs as heartily as any and sits with us in an armchair between duties.

### At a fruit store

You cannot tell a Cabinet Minister from a peasant by any difference in dress, and last night we saw our friend the Minister of Education doing his shopping amongst the crowd at the counter of a fruit store.

So we were not surprised that, when Mr. Chang, the man with the biggest job in the world, came to talk to three of us about his task, he sat down and politely asked for our advice. We replied that we had come to have the benefit of his wisdom and he then gave a most able dissertation on a most complicated subject.

Mr. Chang is head of the Commission for Reforming the Chinese Language.

There are a great many national minorities in China each with their own language and customs, but this is the least of their problems. The Han language, which has been

## Lobbying MPs

The Society of Friends (Quakers) and the Council of the Congregational Union of Wales are among religious bodies which have issued statements calling for a peaceful settlement.

In addition to the mass lobbying organised by the Communist Party and the British Peace Committee on Wednesday, many non-Communist bodies appealed to their members to lobby their MPs.

The Suez Emergency Committee is distributing 250,000 leaflets demanding "No war over Suez" and advertising Sunday's mass rally and the lobbying of MPs which they organised for Wednesday.

Loud-speaker cars have been broadcasting "No war over Suez" messages at factory gates and in shopping centres.

The Trafalgar Square Rally on Sunday, at 3 p.m., which will be addressed by national speakers, will be preceded by three marches to the Square for which contingents will be coming to London from Manchester, Birmingham, Reading, and many other areas.

## Where marches start

Assembly points for the march are:

Marble Arch, 2 p.m. via Oxford Street, Regent Street, Haymarket to Trafalgar Square.

Mornington Crescent, 2 p.m. (Tube station) via Tottenham Court Road and Charing Cross Road.

Waterloo, (By the arches next to Tube station—air terminal entrance) 2 p.m. via Waterloo Bridge, Strand to Trafalgar Square.

Readers who can join in the selling of Peace News on Sunday are asked to meet on the steps of St. Martin-in-the-Fields Church from 2.30 p.m. onwards.

Crisis No. 2: Owing to the Suez crisis, guard mounting at Buckingham Palace will only take place every other day. —War Office.

# 'NO' TO

## Comment

THESE are days in which we can congratulate ourselves on our democratic traditions and our freedom of the press. For nothing could be plainer than the way in which the Government and even the official leadership of the Labour Party, have had to give way to the growth in popular feeling against the use of force in the Suez Canal issue. Without a free press and free expression of opinion this could not have happened, and we should by this time be almost certainly at war.

● In the first week of August, Peace News was practically alone in having anything to say in President Nasser's favour. Mr. Gait-skell's first public utterance was so much of an endorsement of the British Government's policy that he was cheered in the House of Commons by a number of Government supporters. And how bellicose that policy was at the time can easily be checked by re-reading the editorials of those early days. Even the Three Power preliminary talks in London and the subsequent 22-nation Conference were treated with contemptuous impatience by a number of papers which have now modified their tune.

● And when the Conference came to an end it was still asked in many quarters how soon military action would begin if President Nasser dared to reject the proposals to be transmitted to him by the Five-nation Committee. But all the time a better appreciation of the facts had gradually permeated the British public conscience; and when the breakdown of the Cairo talks came—pre-limited as they had been by the condition that the Five-nation Committee could not negotiate except within the terms of the London proposals—there was no longer any doubt that the overwhelming majority of the British public would not sanction recourse to military operations unless the dispute were first submitted to the United Nations.

● So we may now hope that the use of force is practically ruled out for the time being. But there still remains the dangerous complication of the old company's encouragement to the non-Egyptian pilots to withdraw their labour today (Friday), and the question of what will happen after the United Nations consultation, if this takes place. There is little doubt that this will prove a slow and possibly dilatory process, and both France and Britain dislike it for an additional reason—not a very creditable one. In the Security Council they are afraid of a Russian veto, though this would be welcomed by most other countries as far as war operations against Egypt are concerned; and in the General Assembly, they are afraid of not attaining the necessary two-thirds majority in favour of their contentions. In plain words, they hate the submission to the United Nations because they know that the verdict is not likely to run in their favour. And as yet there are no signs that, if that happens, they will not still want to "go it alone."

● That is why this is also a time of challenge not only for pacifists but also for all those who would normally accept war but are conscientiously concerned about justice. The United Nations' decision must be accepted even if it does not please the French and British Governments.

## THE EGYPTIAN VIEWPOINT

THE Egyptian Committee for the Suez Problem is an unofficial body composed mainly of Egyptian students studying in London and does not claim to speak in the name of the Egyptian Embassy. Its leaflet on the Suez crisis, reprinted in Peace News last week, was not issued from the Egyptian Embassy. Mr. Anis is the Secretary of the Egyptian Committee for the Suez Problem (not President of the Egyptian Students' Union). Copies of the leaflet are available from 4 Chesterfield Gardens, London, W.1.

## THE ARAB WORLD A special survey by Newton Garver—page 4



A typical view of Lebanon—the pine trees around a mountain resort, terraced hillsides for intensive mountain agriculture, and the sea.



Editorial and Publishing office:  
3 Blackstock Road,  
London, N.4  
Tel: STAnford Hill 2262

# PEACE NEWS

Distribution office for U.S.A.  
130 Brattle St.  
Cambridge 38 Mass.



## SIR JOHN IS SATISFIED

WHEN the British Government, through its agent in Cyprus, Sir John Harding, executes members of EOKA who have been captured in their work of violence, for the average member of the British public who accepts the common militarist assumptions, there is nothing in this that is particularly shocking.

It is true that the British Parliament has been contemplating the abolition of the death penalty for the crime of murder, and that, in fact, the operation of the death penalty in Britain is in suspense, and there would seem to be something anomalous in the authorities operating capital punishment overseas while they are not doing so at home.

The average man, however, who takes the method of war for granted, knows in fact that these executions are not "capital punishment"; they are not punishment for crime at all, and if the man in the street feels any kind of discomfort in the matter it is when Sir John Harding talks as if they were.

He feels that there is something slimy and nauseating about this kind of talk from a soldier, and he thinks that Sir John, acting as a soldier, would do better to hold his tongue.

Our average man—who sees these things as, in fact, Sir John Harding sees them—knows that these executions are acts of war carried out against men who have gone out to kill and who themselves are meeting death in the process.

He sees nothing more immoral in the infliction of death by execution than in the infliction of death by acts of terrorism; and, of course, if he has not become bludgeoned by imperialist self-righteousness, he sees nothing more moral either.

WE have felt it to be necessary to make these prefatory remarks before passing to comment on the arrest of the Secretary-General of the Council of the Ethnarchy in Cyprus; because where this kind of thing happens—and there has now been a considerable succession of such acts—we feel that the average decent citizen of Britain cannot help having a sense of shame.

No charge has been brought against Mr. Nicos Kranidiotis; it is just that Sir John Harding is satisfied that the Secretary-General of the Council of the Ethnarchy "is a dangerous person and should not be left at large".

Mr. Kranidiotis is doubtless equally satisfied that Sir John Harding is a dangerous person who should not be left at large in Cyprus, but as Mr. Kranidiotis is only a leading Cypriot citizen, he has no power to arrest those who oppose his views in Cyprus, while Sir John, who is an Englishman with more power over the affairs of the island than any mere Cypriot has.

The foundation of the offence of Mr. Kranidiotis—as it is the foundation of the offences of Archbishop Makarios, the Bishop of Kyrenia, the Bishop of Kyrenia's Secretary, Mr. Ioannides, the Nicosian priest, Papastavros, and the Archbishop of Nicosia—is that they desire to see the British out of Cyprus, and Cypriots in a position to conduct the affairs of the island in their own way.

They have, that is to say, similar feelings about Cyprus to those that the average Englishman has about England, with the difference that the English have control of their own affairs and do not have to face the problem of removing an alien government.

THE British Government does not dare produce evidence that all these people—the kind of people it will have ultimately to meet in negotiations if negotiations are ever to be faced again—are implicated in the operations of EOKA, or even that they approve of these operations.

Frankly, however, we think it is likely that most of them do approve—probably with certain serious qualifications—of the existence of EOKA activities.

There is no reason to think that any of them are followers of Gandhi and desire that Cypriots should act on the lines of non-violent resistance to an alien government.

When Mr. Lennox-Boyd demands that these men should condemn violence and Sir John Harding declares that "violence does not pay, it is a futile waste", they are not hoping that the Cypriot leaders will substitute for terrorism the Gandhian policy of non-violent resistance to Sir John's forces.

What they desire is that the Cypriots shall make themselves helpless in the face of Britain's enormous potentialities for organised violence.

They believe that for Britain the right policy is that there should be "negotiation from strength", a policy that gets such frequent endorsement in other connections; for Cypriots, however, they urge that the proper policy is negotiation from helplessness—be quiescent and take what we feel inclined to give you.

That is what all these arrests mean. It is not an attitude of which a nation of people with so many songs and hymns in praise of freedom should be proud.

## From Marilyn Monroe to the Italian Socialists

I SHALL try to make comparatively brief comments on several matters in this letter.

Since I commented favourably some weeks ago on the development of Marilyn Monroe as a person and ventured that the event might prove that she is also an artist, I am naturally pleased at the reception her latest movie, "Bus Stop", has received.

The critics are unanimous in the verdict that it is an extraordinary production and that Marilyn plays her role with amazing artistry.

The reason for bringing this up now, however, is that the critics are equally enthusiastic about the 27-year-old co-star, Don Murray, and Murray is a conscientious objector, and member of the Church of the Brethren!

Both the fact that he is outspoken about this and that The New York Times features this aspect of the young star's life are worthy of note. It seems quite obvious from the reports available that Murray is not a "birthright" Brethren, for his father was a stage manager and his mother is a former member of the Ziegfeld Follies. Whatever church affiliation they may now have, they could hardly have been Brethren in Don's infancy.

"During the Korean War, because he objected on religious grounds to taking another man's life, he served in Church of the Brethren refugee units abroad, first in Kassel, Germany, and later in Naples."

## LETTER FROM USA

by A. J. Muste

I commented on the Suez controversy in my last letter and refrain from doing so more, except to urge PN readers to keep their eyes alert on two other waterways affected with an international interest. One of them is the Dardanelles and the other Panama.

### NOT ONLY SUEZ

The Montreux Convention of 1936, which gives Turkey exclusive control over the Turkish Straits, expires in November. It may be recalled that one of the developments that precipitated the promulgation of Harry Truman's Greek-Turkish Doctrine was the fact that Moscow approached Ankara about modifying Montreux in such a way as to give the USSR and its satellites a predominate role in the control of the Straits.

We may be sure that behind the scenes, Moscow has already brought this claim forward again; and that it will certainly not grant France or Britain any advantage with respect to Suez which is not matched by a concession to the Soviets with respect to the Dardanelles and the Bosphorus.

As for Panama, on August 29 tension over US-Panama relations suddenly came to the surface. Mr. Dulles had referred to the Treaty of 1903 as providing that "the US has

UNDER the "Soldiers Law" in West Germany, enacted earlier this year, the calling up of conscripts would not in any case begin before the end of 1957, and the attempt to revive a military spirit in Germany in preparation for the operation of conscription (the length of the term of which has still to be decided) is directed to the voluntary recruitment of 150,000 soldiers.

The methods adopted to "encourage" volunteers are familiar among militarists the world over. "He who wants to remain master of his decisions and his time, comes as a volunteer," is an advertising slogan representing an approach with which we are not unfamiliar in Britain.

Herr Blank's department is meeting with a strong and extensive opposition, however, to this whole business of remilitarisation. A recruiting officer sent to encourage lads leaving school to go into the army found himself greeted at one school that he visited with a skull crowned with a paper helmet. In one town the official announcement regarding conscription that had to be shown by the local authorities was surrounded by a black band.

It is claimed that there are 10,000 organised war-resisters, and at a number of centres the counterparts of the advisory boards for conscientious objectors that have operated in Britain have been set up to inform young men as to the legal position. In addition to the pacifist objectors there are also many different groups of political objectors ranging from Communists to former SS men who advocate a refusal to accept military service until all war criminals have been released.

The members of the German section of the War Resisters' International have no organisational contact with such groups as these, but the variety of types of objection is impelling the Government to seek to make the definition of acceptable conscientious objection as narrow as possible.

## Adenauer's Note to four Powers

THE West German Federal Government has addressed similar Notes to the Governments of the US, Russia, France and Britain, as the four Powers responsible for the armistice arrangement, pointing out that they are all committed to the reunification of Germany.

This is the first time the Adenauer Government has made a direct diplomatic approach to Russia on the subject, and the move, follows, of course, upon the fact that diplomatic relationships have now been opened between West Germany and Russia.

This action has already brought an official commentary from East Germany, where it is claimed that the Adenauer Government has put reunification out of the question by its entry into NATO, its institution of conscription, and its suppression of

the Communist Party in West Germany.

The first two objections we have, of course, often heard before, and although they are certainly formidable obstacles, they do not prevent a renewal of negotiations on German unity. In fact, in sending the Notes the West German Government has already pointed out that the West German association with NATO did not prevent the representative of the Russian Government at the Geneva meeting in July, 1955, from reaffirming the necessity of German reunification.

The final objection made in the East German commentary, however, is more to the point, and the position with regard to the Communist Party

## GERMANY GOA KENYA

certainly calls for clarification from the West German Government.

The Note that the West German Ambassador, Herr Haas, has handed to the Russian Government insists, of course, on "free elections", and what is stipulated here means that there shall be in East Germany in anticipation of the elections, freedom of organisation for Dr. Adenauer's Party, and for the Social Democrats and other political parties. Dr. Adenauer cannot now be claiming that the demand for free elections also requires the suppression of the Communist Party in East Germany as well as in West Germany; and if he cannot mean this it is obviously implied that there must be equal freedom for the Communists in West Germany as for the Christian Democrats and Social Democrats in East Germany.

We have always held that although a united Germany can only be founded on genuinely free elections, there is an obvious necessity for the two German Governments to come together at the outset to settle a number of important preliminaries. The recent very ill-advised action of the Adenauer Government in suppressing the Communist Party makes this more than ever necessary.

## The imprisoned Satyagrahis

AT the time of the Satyagraha demonstrations by Indians in Goa last year, Peace News expressed doubts as to the wisdom or desirability of this kind of action. We took the view that to be effective, non-violent resistance to oppression could only be made effective by those who were suffering oppression, and that demonstrations against Portuguese rule in Goa, and in favour of union with the rest of India, could only convincingly come from the Goans themselves; that, in fact, non-violent resistance to wrong was not a policy for export.

We nevertheless had no doubt about the courage and the sincerity of those who undertook this action, and we greatly admired their readiness for self-sacrifice in this matter. We are therefore sorry to have news of the extreme vindictiveness with which they have been treated by the Portuguese authorities in Goa.

The leaders of the first two batches of Satyagrahis to invade Goa on May

18 and 27, 1955, were Mr. N. G. Gorey and Mr. S. P. Limaye respectively. Both are members of the Maharashtra Praja Socialist Party, of which Mr. Gorey is Chairman. Both groups of demonstrators were subjected to very brutal treatment at the hands of the Portuguese soldiery.

## Cruel sentences

MR. GOREY, Mr. Limaye and leaders of other batches of demonstrators who followed, including two women Satyagrahis, Miss Sindhu Deshpande and Mrs. Sudhabai Joshi, have each been sentenced to terms of 10 years imprisonment. In some cases there is also a fine that amounts to the equivalent of about £1,000 each. The conditions under which these sentences are being served, as described by the wives of the two male leaders who have visited them in prison, would appear to be of the harshest character, showing no kind of recognition that their offences are political and not criminal.

This news of the character of the sentences given is, we believe, the first that has been received in the West. They are appalling in their vindictiveness and cruelty, and we urge readers in every country that Peace News reaches to see that their protests reach the Portuguese Embassies.

## Behind barbed wire

WE warmly welcome the statement of a "Policy for Kenya" by the Africa Bureau of which Michael Scott is the energetic and forward-looking Director. It says "Kenyan citizenship should be open to all Africans, Asians and Europeans who have achieved a minimum residential and age qualification. There can be no place for the old spirit of racial contempt in the new Kenya." The statement urges that "a judicial body should be set up without further delay to work out the principles and devise judicial procedures for dealing with 'detainees' and for hearing appeals more expeditiously." The figures given by the Colonial Secretary are that since the Emergency began in 1952, 67,953 persons have been detained for reasons of public security. By June, 1956, 28,876 of more than 42 per cent have been released. This means that 39,077 or 58 per cent are still detained at the end of four years. Mr. Lennox-Boyd gives his "reasons" for this slowness, but our sympathies are with those who are behind barbed wire.

Lord Lloyd, Parliamentary Under-Secretary of State for the Colonies, has stated in a letter to the Rev. Michael Scott that he does not think there is the need for such a special judicial enquiry. He has also said that all detainees have been informed of their right to appeal against their detention but that few have done so.

The fact that only a small number of detainees have appealed (by April, 1956, Lord Lloyd stated, there were only 2,246 of whom 398 had been released) would point to ignorance and suspicion of the means available to them rather than acquiescence in their lot.

The Executive Committee of the Africa Bureau is asking the Colonial Secretary to receive a deputation on this question, and we greatly hope that the special judicial enquiry will be understood.

## From the Editor's Notebook

### CO rights in Italy

AMONG many distinguished Italians working for the recognition of conscientious objectors in their country are Danilo Dolei, Ignazio Silone and the two pacifist professors, Capinini and Pioli.

A conference in June set up a committee of jurists to prepare a Bill which will be considered at a further conference to be held in Rome on October 21.

The secretary, Dr. Gianlorenzo Pacini, is collecting news of present-day Italian COs.

### Gladstone said it

MANY readers have been at work writing letters to their MPs and to members of the Government on the Middle East situation. Winifred Toby of Paignton (Devon), a tireless letter writer to her local Press as well, popped this question into a letter to the Prime Minister and the Colonial Secretary: "Concerning Disraeli's annexation of Cyprus, why did Gladstone tell the Conservatives in 1878 that such was 'an act of duplicity not

surpassed and rarely equalled in the history of nations?"

### Methodist pacifists

ABOUT one out of 250 Methodists in Britain are members of the Methodist Peace Fellowship, an association of pacifists within the Methodist Church, presided over by Dr. Soper, with headquarters at 29 Great James Street, W.C.1.

But the Fellowship is certain that all the pacifists in the Methodist Church are not MPF members. Last year saw 123 new MPF members, making a total of 4,317.

Methodist Church membership stood at over one million in 1955.

### One-way call by TUC

THE TUC General Council has said a report in Railway Review, "once again called on the Cypriot and particularly Cypriot trade unionists to renounce and oppose the use of violence."

When will a similar call be made to British trade unionists? And what are the TUC's plans for dealing with redundancy in the arms industry?

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## War Resisters' International lays plans

THE War Resisters' International Council met from July 16 to 19 to discuss and consider WRI policies and activities. Present were: Frank Dawtry (Great Britain); Hem Day (Belgium); Hagbard Jonassen (Denmark); Wim Jong (Holland); Heinz Kraschutski (Germany); Stuart Morris (Great Britain); Bernard Salomon (France); Harold F. Bing (Chairman); Lionel and Margaret Penrose (Joint Hon. Treasurers) and Arlo Tatum (Secretary).

Preymal Pitter (formerly WRI Council Member from Czechoslovakia and now working with displaced persons in Germany) and Joyce Runham Brown (daughter of the late Runham Brown) were Council's dinner guests on the first evening.

### NEW SECRETARY

A change of Secretaryship at the WRI Headquarters was announced by Harold Bing, WRI Chairman, on August 8.

He said: "You will be aware that Grace Beaton, General Secretary of the WRI, has been seriously ill for a considerable time and since January last has been on leave of absence on full salary. She recently submitted her resignation to the Council on the grounds of ill-health.

"In the meantime, the Executive Committee had, after detailed enquiries, decided to recommend to the Council certain organisational changes involving the resignation of Grace Beaton.

"The Council endorsed the recommendations of the Executive, and in view of Grace Beaton's long service to the WRI, agreed to accept her resignation and to maintain her annuity policy or, if she preferred, to make similar alternative financial provision for her.

"The Council then appointed Arlo Tatum, who joined the WRI Headquarters staff in February, 1955, and has for the past six months been Acting Secretary, to become General Secretary in Grace Beaton's place.

### 1957 CONFERENCE

"All those who have known of Grace Beaton's work for war resisters throughout the world during the past 30 years will join in wishing her better health. They will also desire to join with the Council in wishing Arlo Tatum happiness and success in the responsible work he has undertaken."

The WRI Triennial Conference for 1957 will be held from July 15 to 19 at the Froebel Educational Institute in London. The emphasis of the conference will be on discussion. Details will be released in October from the WRI Headquarters, 88 Park Avenue, Enfield, Middlesex.

### Military Command in W. Africa

AS a prelude to the attainment of self-government by the Gold Coast, the British War Office has announced that on July 1, 1956, the Governor assumed responsibility for the control and administration of the Gold Coast Military Forces.

From that date the War Office will relinquish control of the Gold Coast Military Forces, HQ West Africa Command will be abolished, and Nigeria and Sierra Leone-Gambia will become separate military organisations, each with its own commander and staff, working directly under the War Office.

In order that some form of defence co-ordination between the four West African Governments should continue, the existing West African Army Advisory Council is being retained.

Norwegian pacifist Ulf Christensen, writing in the August issue of *Pacifisten*, says that Norway is defenceless, and urges that instead of armed defence the people should learn the methods of "psychological warfare" for use against armies of occupation.

338 conscripts in Denmark applied for alternative service in 1955.

## PROBLEMS IN SIMPLE ARITHMETIC



BY the end of September the Peace Pledge Union Headquarters Fund should stand at £653. It now totals £659, so our target for the month must be at least £200. I hope that this may catch the eye of a few readers who may be moved to send us a substantial gift.

Four cheques of £50, or twenty of £10 would counteract even the barometric depression.

But, of course, small gifts will also be very welcome, and if you cannot afford to send as much as you would like, why not ask your friends to help?

One member recently invited ten people to an informal gathering at his home, to which each brought a book for sale from his bookshelf. The result was £5 for Headquarters Fund.

Can you think of other ways to raise £5 and help to solve the problem of turning 659 into 663?

STUART MORRIS,  
General Secretary.

Our aim for the year: £1,150  
Our aim for the month: £200  
How much can you send?

Donations to the Peace Pledge Union, which are used for the work of the PPU, should be sent marked "Headquarters Fund," to the PPU Treasurer at Dick Sheppard House, Endsleigh Street, London, W.C.1.

## MAURITIAN WORKERS' INCOMES

By Peter Ibbotson  
London Correspondent, *Mauritius Times*

MOST Government and public buildings in Mauritius are being painted, cleaned and repaired so that Princess Margaret can see a bright picture of the island. She will not see the island's "backyards"—estate camps, workers' shanties and overcrowded schools. Such sights are not for a princess's eyes. Instead she will attend receptions, a race meeting, a garden party. . . .

Who pays? Eventually, the people. The Government has recently increased customs duties on several commodities, hitting the poor more than the rich.

These increases are obviously to help pay for the royal junketings while thousands of workers live in shanties (often built of mud, straw and cow-dung), with only one meal a day, their children going to school without a solid breakfast.

Workers are condemned to squalid living conditions by wages which are barely above subsistence level. I have been examining the budgets of typical urban workers.

The first earns 150 rupees a month; he has a wife and three children aged 7, 5 and 3. 76% of his wages goes on food; the family's diet includes 5 lbs. of rice and 2½ loaves every day.

### Deficient diet

The second spends 133 rupees a month on food for himself, his wife and three children aged 9, 7 and 5. Their diet, although too starchy and deficient in protein, provides just over their necessary intake of calories and has been described as "sufficient" by the Health Department.

Yet 133 rupees are 10% above the average monthly food-bill for families with three or four children; and only 5 rupees less than the average for families with five or more children.

Obviously, therefore, many families are existing on diets that are dietetically unsound.

A mechanic with a wife and eleven children aged 15 years to 6 months, receives a basic monthly wage of 176 rupees which, with overtime, he increases to 241 rupees; this makes him a plutocrat among workers. 123 rupees a month are spent on food, of which 67 rupees go on rice (7 lbs. a day).

Only 6 loaves of bread and 2 pints of milk a day are bought; and 2 lbs. of meat and 5 lbs. of fish a month. Rent takes 10 rupees a

## CO-OP BRANCHES URGE 'END NATO'

AMONG motions received for the 30th Annual Conference of the London Co-operative Party, to be held on November 17 and 18 at the Burges Manor School, East Ham, London, are two which call for the disestablishment of NATO, tabled by the Stoke Newington branch and the Hounslow branch.

A protest against the powers of M15 and the Special Branch of the police forms the basis of a motion submitted by Holborn branch.

A motion calling for immediate action to improve the economic conditions of the people of the British Protectorates in South Africa, and condemning proposals being made or which may be made to place these territories under the jurisdiction of the White minority government of the Union of South Africa, has been tabled by the West Willemsden branch.

On the grounds that compulsory military service interferes with the training of young people, Uxbridge branch urges arrangements be made for organising a nation-wide campaign to secure sufficient support for the abolition of conscription.

Hendon North have called for the setting up of "an International Peace Corps under the authority of United Nations, established in various sectors of the world, with each division remaining in any one sector for a limited period of time.

The duties of such a corps shall include the maintenance of UN frontiers and the prevention of armed conflict between nations, and action in case of any disaster such as famine, flood, earthquakes or any other international problem."

### Briefly

Letter Cards for use also as Greeting Cards, with illustrations symbolising South African life are available from Frank Harris, 191 Chelmsford Rd., Durban, S. Africa. They are in German, Tamil, English, Sotho, Afrikaans, Xhosa, Hindi, French and Zulu, and cost 6s. per dozen.

Stickers, with the wording "That they may be one" in English and Afrikaans (1s. per dozen); post-cards, depicting a black and white handclasp and carrying the words, "And who is my neighbour?" (5s. per 100) are available from the same address.

The death has occurred in Somerset of Miss Lucy Dodd, who for many years was a loyal member of Mansfield Peace Group.

A Methodist whose convictions were firmly rooted, she set her fellow-members a rare example of devotion to the pacifist cause, and was a tireless worker for peace in a personal capacity and the Group activity.

Three major projects—extension of primary education in Latin America; scientific research on arid lands; and the promotion of mutual appreciation of Eastern and Western cultural values—to be undertaken by the United Nations Educational, Scientific and Cultural Organisation, have been approved by Unesco's Executive Board in Paris for submission to the General Conference of the organisation which later this year will decide Unesco's budget and programme for 1957-8.

month—for one room; all necessary household expenses take 238½ rupees a month out of the 241 rupees income.

A bus driver, with a wife and seven children aged 15 years to 7 months, spends 144 rupees a month on food alone. His basic monthly wage is 145 rupees; his average monthly overtime of 25 rupees has to take care of everything else.

### "A prosperous colony"

Most workers' budgets are equally finely balanced. Overtime is a necessity; wives must work wherever possible (agricultural wages indeed are based on this assumption); children must do odd jobs to earn a few cents.

For a family with three or four children, food, rent, fuel and light, clothes, soap and cleaning materials cost on average 215 rupees a month. Few workers earn as much as this even with overtime.

Many have regularly to go to the money-lenders and are always in debt—for interest at 25 cents per rupee per month (1,300% per annum) leaves little opportunity of repaying capital. Moneylenders are not controlled.

There is little opportunity of saving even for weddings or funerals; so co-operative credit societies regularly make unproductive loans to members "for marriages" or "to pay off debts."

Yet Mauritius has the reputation of being a prosperous colony!

## MARILYN MONROE TO ITALIAN SOCIALISTS

□ FROM PAGE TWO

February continues unabated as an important factor in world politics.

The development which is occupying most attention at the moment and reveals, perhaps, the most complicated and intriguing aspects, is the initiation of conversations between Pietro Nenni, Left Wing Socialist leader, whose party polls around three and a half million votes, and Giuseppe Saragat, Right Wing Socialist, whose followers poll about one and a half million votes in a national election in Italy.

Nenni has for years had an action unity pact with the Communists; Saragat is a member of a cabinet which supports NATO.

It appears that among those who have been actively seeking to bring the two Socialist parties together with the purpose of striking a blow at the Communists and presumably bolstering NATO, are Morgan Phillips of the British Labour Party and Pierre Commin, French assistant secretary of the Socialist International.

### A DIFFERENT HORSE

Reports from the Italian correspondent of The New York Times some days ago made it appear that the Socialist merger was well on the way, though it would take some time to consummate.

Today's dispatch from Rome (Sept. 3) reveals that the situation is less advanced and at the moment obscure.

The directorate of Nenni's party is "far more hostile than was imagined to any suggestion of moving away from the Communists."

Moreover, the Nenni and Saragat versions of what was said at their meeting on the key issue of "solidarity with the West" are markedly different. Saragat thought, or at least says, that Nenni "accepted" this policy; Nenni says that he merely stated that he "acknowledged Italy's participation in the Atlantic Pact to be a fact."

The New York Times correspondent now states that Nenni hopes to soft pedal the Atlantic Pact, thinks that the pact with the Communists "need not be denounced but can be allowed to lapse quietly," and in reality wants Italy to assume a "neutralist position."

This is a horse of a very different colour. Meanwhile, Saragat has resigned from the Cabinet in Italy, as he has threatened for some time to do.

### FOUR OBSERVATIONS

There appear to be four pertinent observations.

One, in any merger of the Socialist wings the much larger Nenni wing is bound to exert great influence on orientation and programme.

Two, the Communist organ, "Unità", in at least one edition, suggested that unity of the Socialist groups might be a good thing. Perhaps this was whistling in the dark. But I think the possibility is not excluded that under the new Moscow policy which admits there are various roads to Socialism and so on, Italian Communists might be willing to see a new Socialist organisation, which they also would join, coming into being.

Thirdly, a shift of the Left Wing Socialist majority in Italy from the Communist orbit into the Atlantic Pact orbit would, in our view, not constitute an advance for Italy's masses.

Fourthly, the true advance would be made if the discussions and shiftings now under way resulted in a powerful Italian Socialist movement standing essentially on a Third-Camp basis.

### Killing is fun—official

ONE of the Admiralty's latest recruiting advertisements for the Fleet Air Arm, which, of course, as usual does not mention war or the purpose of military training, states: "The observer sees most of the game . . . the aircrew have a personal responsibility for the success of the whole show."

## Blunder started 1940 blitz

ONE of the greatest horrors of pre-atomic war was touched off by a blunder in aerial navigation, it was revealed in April. According to research by the Institute for Current History in Munich, a squadron of German aircraft took off from Landsberg on May 10, 1940, to attack Dijon, France.

Losing their bearings in the clouds, the bombers dropped their high explosives on Freiburg, a Bavarian university town of no military importance.

Thirty-five adults and twenty-two children were killed, and feeling ran high in Germany over this wanton, pointless slaughter.

The resulting embarrassment to Luftwaffe Commander Hermann Goering caused the latter to hush up his subordinates' mistake and exploit the incident for propaganda purposes, with the consequent "revenge" attacks on Britain that began the Blitz.

Retaliation and counter-retaliation over the following five years obliterated many cities and made the mass bombing of civilians an accepted form of modern warfare, causing the deaths of millions of defenceless people.—From Fellowship, the American Fellowship of Reconciliation monthly, May, 1956.

### Conference for Conscientious Objectors

A Conference for young men of 16 and over who are considering standing as Conscientious Objectors will be held at FRIENDS INTERNATIONAL CENTRE 32 Tavistock Square, W.C.1 (Not at Westminster as announced last week) on Sunday September 16 at 2.30 p.m.

Address by Ronald B. Gardner. Young women also welcome. Tea provided.

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# THE ARAB WORLD

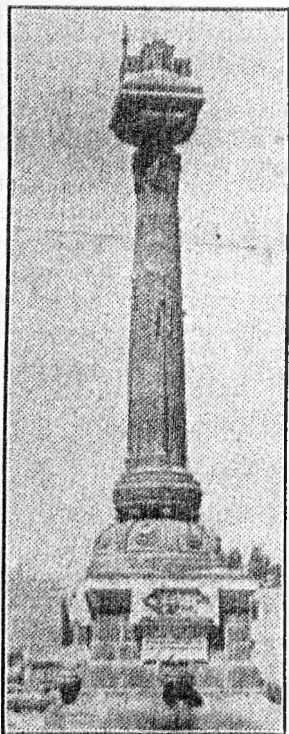
A survey by Newton Garver

**E**VENTS of the past few weeks have raised again the question "What is the Arab world?" or "Is there really an Arab nation?" When we consider that vast strip of territory extending from the Atlantic to the Persian Gulf, our first impression is certainly one of great differences.

Even more striking is the fact that we can count at least eleven countries across this area. Is it not ridiculous to speak (as is often done in the Middle East) of an "Arab nation" in the face of so many national governments?

The reason why this question is raised by the Suez crisis, just as it was raised by the Palestine crisis eight years ago, is that all, or a large section, of these Arabs have spoken with one voice and one heart on both these issues.

There is an undeniable unity there, and if we are going to understand events in the Arab world, we must begin by understanding what this unity is, and what are its extent and limitations.



A symbol of Arab unity: the monument in Merdijeh Square, Damascus, to the inauguration of direct communication with Mecca.

Some Arabs speak as if the whole area across North Africa and South-West Asia can best be taken as a single unit. In my experience, this idea finds little support in the way people actually think.

Although Arabic of one sort or another is spoken through the whole area, there seems to be a dividing line in western Egypt separating North Africa from the rest of the Arab world.

If Egypt becomes the dominant power in the area, she may be able to bridge her Western desert and unite the two halves. At present, however, such a development is not in the offing: the struggle for supremacy among Cairo, Riyadh, Baghdad and Damascus is still unresolved, and therefore prevents this total unity.

On a more day-to-day level, one sees in Lebanon, for example, a mingling of peoples from all over Europe and the Middle East, but very few from North Africa. The only North African I met in two years was a very unhappy Jewish emigre in Israel from Morocco. In the mountain resorts in Lebanon, you can find a large number of tourists each summer from Egypt, Iraq, Syria, Saudi Arabia and Jordan; but hardly a one from Tunisia or Morocco.

Similarly, at the large secondary schools in Lebanon (the best in the Middle East) you find a mixture of Hedjazis, Saudis, Iraqis, Syrians, etc., but no North Africans. This continues at the University level, too; a large number of cabinet ministers in the Sudan hold degrees from the American University of Beirut, whereas the leaders of Tunisia and Algeria are French-educated. We must, then, think of those peoples whose tongue is Arabic and whose religion is Islam as divided into two principal groups.

## Islam

When there is talk of the "Arab nation" we must understand this as including Syria, Lebanon, Iraq, Jordan, Saudi Arabia, Yemen, Egypt, Sudan, the small principalities in the Arabian peninsula and the Persian Gulf, and the Palestinian refugees.

It is not a nation in the technical sense; there is no pan-Arab government. But there is a sense of brotherhood and common destiny. As among brothers in a family, there are many quarrels dividing the Arabs; but this should

not blind us to the family loyalty which also exists.

Understanding the Arabs comes down to understanding these quarrels in perspective and to appreciating the factors which lie behind their mutual loyalty.

The first factor binding the Arabs together is Islam. By this I do not mean simply the Mohammedan religion—there are many Christian Arabs from Egypt, Lebanon and Palestine—but the whole tradition of Islamic culture.

It pervades the area. It is the most recent cultural outburst of major proportions in the area, and stands out most clearly in historical perspective: in the first two centuries after the Prophet, the major centres of Islam were Mecca and Medina, Jerusalem, Damascus, Baghdad, Cairo and Spain—still, with the exception of Spain and the addition of Beirut, a comprehensive list of the principal cities of the area.

Here again, we see a difference between North Africa and the Arab nation; for although the people were converted, there was no focus of Islamic culture in North Africa and the cultural impact was correspondingly weakened.

## Community

Lebanon, on the other hand, although remaining stubbornly Christian, is so squeezed in amongst the centres of Islam that it could not escape the cultural influence.

The true Arab is a tribesman, from the central part of the Arabian peninsula, and the religion he spread was Mohammedanism. It must be clearly understood, however, that Islam is a much broader cultural event.

Among the most famous scholars who enriched the legendary court of the Abbasid caliphs in Baghdad in the ninth, tenth and eleventh centuries, for example, only one was an Arab and the majority were affiliated to other religions, such as Judaism or Zoroastrianism.

This Arab culture was reinforced by the religion at the time, but went beyond it.

The essence of this sort of cultural closeness is a common sense of what is familiar. Arabic (though spoken with many variations and in widely different accents) is the common language of their daily lives. Their shops are similar in Syria and Egypt, but quite another thing to ours. The cooking and diet of Iraq would (but for the absence of fish) not be a surprise to a Sudanese—not so much a surprise as European cooking.

There is more in common between the Christian and Moslem ways of giving invitations, decorating a house, bringing up children, arranging a funeral, etc., in Lebanon, than there is between the ways of European and Middle Eastern Christian—much more.

In times of stress this community of custom and language are a sort of haven, and the

minor differences are swallowed up in the face of the greater difference of the Turks or Europeans.

## Nationalism

The second factor which unites the Arabs stems from the Turks and Europeans.

It is nationalism—a sense of rising up like men and asserting their right to self-determination after centuries of oppression.

The Turks, although nominally a continuation of the Baghdad Caliphate, were oppressors, and the British and French liberators then set up their own sort of domination. Now the Arabs want to decide for themselves, and what they decide will probably be something the Westerners dislike, so that it will be perfectly clear to the whole world whose decision it is.

We can grasp the full significance of this surge of nationalism with three spotlights.

First on Palestine: the immigration of Jews to Arab land, the creation of a Jewish State, the bald fact that there are 900,000 Arabs separated from their lands, homes, families and employment—all this is a history so completely contrary to what the Arab would have decided that it is a sharp affront to the self-confidence and self-respect of these new-born nations.

The Arabs may reconcile themselves to the existence of Israel, but they will insist on being the ones who decide for themselves the conditions of peace.

Second on Suez: the heart of every Arab rejoiced because an Arab decision was made and was made effective in the face of Western opposition. It is an historic landmark for the Arabs, and Arab unanimity on Suez is even more pronounced than on Palestine.

Third on neutralism: there is a marked lack of concern for the Cold War; Arabs seem to

Newton Garver

has just returned from two years in the Middle East. He has accepted an appointment at Cornell University.

He became a pacifist about ten years ago, and served a year's sentence in a US federal prison for refusing to register for military conscription, while a student at Swarthmore College.

After graduate study in the States, he attended Oxford University.

He wants to be free of it both to express their independence and to have the opportunity to develop.

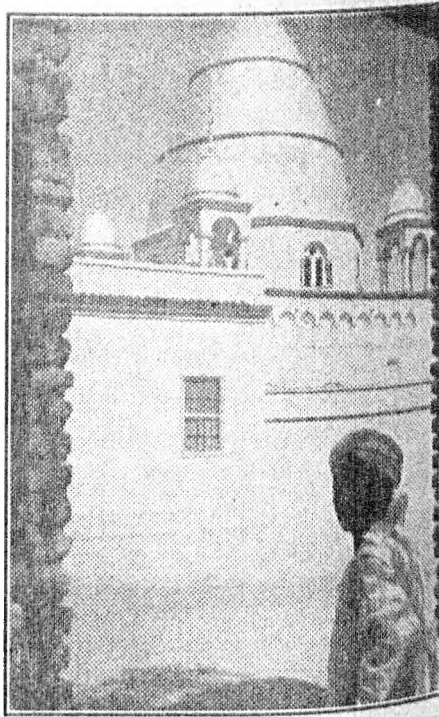
There is little real Communism in the area: many of its sympathizers are attracted mainly because Russia has shown the greatest self-development this century.

Arab Socialism of the Baath Party, free of both "East" and "West," is proving more popular in Syria and Jordan, and we can expect this movement to continue to grow.

## Economics

The third unifying factor in the Arab world is economics.

None of the Arab countries has an economy as independent as its government. Lebanon is the trading post of the Middle East, but produces very little.



A symbol of nationalism: the shrine of el-Mahdi in Omdurman, Sudan. El-Mahdi, a religious leader, was the central figure in the revolt against British rule in 1882, and his hereditary successor is one of the half-dozen most influential men in Sudanese affairs today.

Syria is a bread-basket, and relies on trade, especially with Lebanon. Saudi Arabia clearly cannot live on oil alone.

Egypt's multiplying population would be helpless without Nile waters from Sudan, and Sudan's cotton and raw materials must be traded out if she is to survive.

There is a possibility of these Arab countries functioning as an economic unit. Because of the desire for freedom from imperialism, and because of common sentiments, we can expect that this economic interdependence will be more fully developed in the future.

Thus we see that the three factors of common tradition, nationalism, and economic interest are interrelated, and all go to reinforce the trend toward Arab unity. Self-determination and freedom from foreign powers.

One of the most divisive influences in the Middle East is ancient privilege, especially on the part of Moslem sheikhs and landlords. This has traditionally expressed itself in a kind of feudalism, an individualism of the strong based in a vast gulf between the very rich few and the very poor masses.

It was, of course, the very rich few who ran the government to uphold their own interests. That sort of government was neither popular nor democratic, and it constitutes a divisive force because it conflicts with the trends I have just described.

The nature of this conflict is easy to grasp. Anti-imperialism and the desire for self-expression are popular movements. Ancient privilege is not popular: if the people were to mould their own destiny, they would not decide to remain poor subjects to a feudal lord any more than to a foreign company.

The desire for self-determination naturally affects internal politics as well as foreign affairs, and as more power passes into the hands of popular movements, landlords (for example) are very much threatened.

Landlords stand in the way of progress toward both economic development and democracy. They may look to foreign powers for support, but their support cannot be popular. They, therefore, oppose popular movements and see it to their advantage to impede the movement toward Arab unity.

Where democratic expression is achieved, as in the last Syrian election, the powers of ancient privilege will be checked. In that election the Baath Socialists, under Akram Hounni and Michel Aflak won a place in the

● ON PAGE EIGHT

## THE STATUS OF POLITICAL PARTIES AND MOVEMENTS IN THE ARAB WORLD

COUNTRY	PRO-WESTERN	NEUTRALIST	SOCIALIST*	COMMUNIST
EGYPT	Weak	Nasser & Co.	Suppressed	Suppressed
IRAQ	Government of Nuri Said; King Feisal	(See Socialist)	Considerable	Considerable organised movement
JORDAN	Government majority; King Hussein (?)	Strong popular feeling; King Hussein (?)	Strong, fast growing party; Some MPs	Considerable suppressed movement
LEBANON	Strong government majority	Considerable sentiment	Divided party	Well-organised movement
SAUDI ARABIA	King Saud	?	?	?
SUDAN	The two majority parties	Strong anti-Western sentiment	Minority party	Minority party
SYRIA	Weak		Very strong party (Baath); two cabinet posts	Considerable party; one MP

\*Socialists always support the neutral bloc in the Middle East. †It is difficult to be sure of the foreign policy of this 8-month-old republic.

## THE ARAB WORLD AT A GLANCE

COUNTRY	CAPITAL	POPULATION IN MILLIONS	ECONOMY	GOVERNMENT	RELIGION
			Type	Character	
EGYPT	Cairo	20-21	Peasant	Republic	Dictatorship
IRAQ	Baghdad	7-8	Peasant, nomadic & oil	Constitutional monarchy	Unrecognised but active
JORDAN	Amman	1	Mixed (weak)	Constitutional Republic	Democratic
LEBANON	Beirut	1	Commercial		Free
SAUDI ARABIA	Riyadh	9	Nomadic & oil	Kingdom	Feudal
SUDAN	Khartoum	12-13	Agricultural & tribal	Republic	Democratic
SYRIA	Damascus	3½	Peasant	Republic	Democratic
YEMEN	Sanaa	4-6	Nomadic & peasant	Principality	Feudal

\*These Christians are mostly Maronite, but include also, in order of importance, Greek Orthodox, Greek Catholics, Roman Catholics, Armenians (Orthodox and Catholic) and Protestants.



## BOOKS

### Another African's problems

ROBERT GREACEN reviews

The Newcomer, by John Sykes, London, Hurst and Blackett, 11s. 6d.

A SHORT time ago John St. John's comic yet sympathetic novel, A TRICK OF THE SUN, on the tribulations of an African in London was reviewed in these columns.

Now John Sykes in THE NEWCOMER deals with another and quite different African and his problems.

The two novels are really complementary, for each author has a distinctive approach. Naturally, they are both on the side of the Africans in our midst who have to cope with a strange and occasionally hostile environment.

Mr. Sykes' Joseph Mbagawa, the student son of an East African chief, and a promising artist, lives in a London hostel with fellow-Africans.

But he wants to explore English life at first-hand, especially since he has grown impatient with the anti-European ideas of his lawyer friend Aiyedumani, a Yoruba from Lagos.

Gradually he becomes aware of the tensions which he unwittingly creates in a typical London boarding-house. He becomes friendly indeed more than friendly—with an English girl. Then the trouble begins.

THE NEWCOMER, so far as I can judge, shows that Mr. Sykes has a deep understanding of the African mind. He does not sentimentalise; and he does not assume that Africans are always in the right and we are always in the wrong.

He tells a good story, too, so that THE NEWCOMER exists as a novel and avoids being just another anti-imperialist tract. It can be recommended to everyone interested in the impact of coloured people on English society.

### 'I cast my family away...'

TERESA HOOPS reviews

I Passed for White, by Reba Lee, as told to Mary Hastings Bradley, London, Peter Davies, 15s.

CONGRATULATIONS to Mary Hastings Bradley for not imposing her personality upon the real authoress; the story rings true, both in style and characterisation.

Reba Lee (not her actual name) has Negro blood but a very light-coloured skin, and the impulse to pass for white becomes too much for her. She deserts her obviously "coloured" family.

That she does so is a reflection not only on her, but also on the society where social scales are considered more important than human relationships.

The subterfuge she uses in becoming engaged to a white man further shames her. She remembers how horrified she had once been at telling lies, and "I wondered where all that religious feeling in me had gone to."

She lives under constant strain and, when her husband begins to suspect, all joy in her marriage disappears: "My family? I had cast them all away—for what? . . . These people were not as good as the coloured people I had known."

The way in which she solves her problem is the most moving part of the book.

### ROMAN CATHOLIC PACIFISM

Alfred Tucker reviews

Je ne tuera pas, by Jacques Jeune, 364 pp. wrappers, Bruxelles, 39 rue du Lorient, 90 frb. Paris, XII, Poste Restante 30, 750 fr.f. (in French).

A BOOK to read, to keep for reference, to recommend to friends who hesitate about their rights to refuse military service. Writing frankly from the Roman Catholic point of view, the author argues, "The [RC] Church has never pronounced against conscientious objection; many Saints in all ages have refused war service; none was excommunicated; many responsible theologians have written to prove that such refusal is compatible with and encouraged by the teaching of Jesus; therefore the individual who is so convinced, may refuse armed service and remain a true Roman Catholic."

A vast array of quotations support the thesis, ranging from Clemenceau and Renan, to the modern Reverend Father Stratmann. "There is no dogma of the [RC] Church on questions relating to war . . . That means that the Church has never covered doctrinally the theory or practice of war, and that we are free, as [Roman] Catholics to have our own opinion on these things."

The excellent bibliography and the index of quotations add tremendously to the value of this well-produced book.

### A child's life of Gandhi

Gandhi and Kasturba save each others' lives

Last week we read how Gandhi offered a prize for the best word to describe their way of resisting British injustice without the use of violence. The word they chose was Satyagraha—because Sat means truth and Ahimsa firmness—and this word has now become famous all over the world.

WHILE in South Africa, Kasturba fell very ill and had to go to hospital for an operation. It was impossible to chloroform her, as she was too weak to bear it.

She was as brave as any man during the operation, and did not complain at all. After the operation, however, she grew worse instead of better, until it seemed as if she were about to die.

The doctor said it was absolutely necessary for her to take beef tea if her life was to be saved.

Gandhi refused to allow this, just as he had refused Kasturba to take the chicken broth. Not even to save the life of his dearest ones.

AS TOLD BY GERTRUDE MURRAY TO THE CHILDREN OF INDIA

would he do a thing that he thought to be wrong.

The doctor said that if Kasturba did not take the beef tea and obey all his orders in regard to diet, she must be removed from the hospital.

He said this because he really feared that she would die if she did not eat the food ordered by him, and he did not want to take the responsibility.

Gandhi was in a terrible position. The Hindu religion absolutely forbade the eating of beef, and he himself felt that we should not kill even the smallest insect, much less a gentle animal like the cow.

Kasturba was dying, however. He decided to ask her what she wanted to do—just as he had done with Manilal, for he did not like to force anyone not to eat meat if it was their wish to do so.

Kasturba firmly replied that she would rather die than drink beef tea, and asked her husband to carry her away from the hospital.

It was raining and they would have to go to the Phoenix Settlement by train. The station was a long distance away from the hospital, and Kasturba appeared near to death.

She was as thin as a skeleton and as weak as a new-born babe.

They got to the station in a rickshaw. Kasturba bravely comforted her husband when she noticed how worried he was over her condition. "Don't worry," she said cheerfully, "nothing will happen to me."

At Phoenix station, good friends from the farm were waiting for them with hot milk for Kasturba to drink and a hammock to carry her in.

Gandhi nursed her, with all his skill in the days that followed, and for a time she was much better. Then she became very ill again. Nothing did her any good.

One day Gandhi thought that perhaps she might get better if she gave up eating salt and pulses. He asked her to do so but she said that she never could.

When he gently insisted, she said that he was asking something impossible, and that he himself would never be able to give up eating salt and pulses. Gandhi was only too pleased to have a chance of doing something difficult for her sake, and promised to give up salt and pulses for a year.

This great kindness so touched Kasturba's heart that she at once promised to do as he wished. She begged him, however, not to trouble about giving up salt and pulses himself. She could not bear that he should make such a sacrifice just because she had been obstinate. Gandhi replied that he could not break a solemn promise.

Kasturba wept, but he remained firm. So they both left salt and pulses out of their daily food—and the happy result was that Kasturba soon began to get well again.

Later on Kasturba had an opportunity of saving her husband's life in return.

HE had come to know how cruelly many people treated their poor cows in India. How, in their greed to get more and more profit, they tortured the poor animals in their efforts to squeeze out the last drop of milk.

This brutality was horrible to Gandhi's loving heart. He often said that he would never kill a single animal even to save the life of a human being.

So we can guess how he felt about poor, gentle cows being made to suffer awful pain just for the sake of getting a little extra milk. He also felt at that time that milk was not absolutely necessary to man.

So he made a vow never to touch milk again and he kept his vow faithfully for a long time. At last he felt very ill, however, and the doctor told him that he must take milk if he wished to become strong again.

Gandhi explained about the vow he had taken.

★ ON PAGE EIGHT

1928-1956

## CEDRIC WILDMAN

### An appreciation

By Michael Scott

CEDRIC WILDMAN came and said he wanted to go to Africa. He came and went in a reckless spirit which was inexplicable by reference to our current philosophies. It was an adventurous spirit which we usually associate with exploration or prospecting for gold or diamonds. But he was not inspired by any of the usual incentives when he set out, working his passage on a cattle ship bound for Walvis Bay.

He did not go there to convert the heathen, to study tribal lore and custom, to dig for diamonds or ancient pots and pans. He did not go there to give anything or receive anything unless you could call it the giving and receiving of friendship.

That is why, in a continent with Africa's tragic history of ruthless forces at work destroying land and people for the sake of gold and gain, Cedric Wildman's life had the rare quality described by Clutton Brock with whom he worked at St. Faith's Farm in Southern Rhodesia.

Perhaps no better obituary to his young life, especially his five short years in Africa can be written than by himself in his own letter, five years ago when he was 23, telling me that he wished to go to Africa and why:

Dear Michael Scott,  
"I find it hard to read your letters in the press, reports of what you say in addresses, and Freda Troup's history of the Herero people, your efforts concerning them and others—and still refrain from writing."

"Thus I write."

"Up to the age of 12 I was at an expensive free-thinking school. On evacuation during the blitz I completed my schooling at an elementary stage, and started work as a farm lad—my heart's desire."

"I worked on various farms with the idea of gaining experience to be able to start on my own."

"A short Farm Institute course which I found of immense value, and two years helping a Quaker friend and his family start a small farm on very little capital, did much to further the idea of my own farm. Then my father bought a small farm to support him in such time as he should retire, and I came home to help him start."

"This I have now been doing for over two years, and the farm has got over the most difficult initial stage, and settled into a steady routine."

★

"Parallel with this story runs another. . . . Until the age of 15 I was a largely unthinking agnostic, and socialist. Then with the sudden jar of having to stand on my own feet on a cut-off northern farm, with taciturn if friendly farmers, my foundations were shaken and for several years I was at a low ebb."

"At 18 I came across the gospels, and the Sermon on the Mount. It was like a new life. A hectic search for an ordered faith sent me from Plymouth Brethren, Church of England, Baptist, and finally to a close link (though not membership) with the Society of Friends (Quakers)."

"I read of Jesus, Gandhi, Tolstoy, St. Francis of Assisi, John Woolman, and many others both great and little known."

"I realised the hollow uselessness of politics and violence. And I saw the greatest good, or the lowest, blackest evil all started from the same source—ourselves."

"I saw men of great good will and with high principles acquiescing in simple things which lead to great wrongs. I saw expediency and muddled values were causing Christians to reduce their faith to mere hypocrisy."

"In my youth I rejoiced at the possibilities, condemned others for seeing and not acting, and yet remembering all failures came from me."

"I became a pacifist. Slowly I gave what little I had away. I worked with a hard-up friend hoping for no financial reward."

"Circumstances brought me home—where in a very sane atmosphere my beliefs have been sustained, and deepened and in the end I want to depart further and further from the pseudo-Christianity I witness around me."

"My friends say, 'there is plenty of work for you to do here' and they are right. Time and again I have put out of my mind my desire to be in South Africa, joining in with the ordinary people of that country, and always the hope comes back."

★

"But how and what? My faith is shattered by the first blow of doubt, only to be built up again to where it was but deeper and stronger. 'I desire only to work and to survive. I need no money reward, but my food, clothes and shelter.'

"Nor do I think this is great or noble or a sacrifice—it is as near selfish as anything. They wish me to settle down, have a little farm—but that now would be a sacrifice. And I know that I must not."

"I cannot understand how the power that is God can tell me to do things. Yet when I hear from inside I can but try and obey. So I write to you, for it is you that know the wrongs in South Africa, and their meaning for Christians."

"As I say I have no qualifications except a willingness to work. But I write to you to know where I could make a start, to try something for a time and see if I was any use."

"I don't know where you are, but I could come and see you if you were in this country. If you think it worth it, I would be free any time (for the moment I have a sprained knee) but would have to arrange for someone reliable

to take on my job here. I am looking for someone now."

"I have read of you saying there is need for young men of good will in South Africa, therefore I ask you do not turn this away lightly for it comes with all the sincerity I have."

CEDRIC WILDMAN.

★

He went, paying his own way by his work tending cattle on a ship to Walvis Bay and from there to Rhodesia where he joined the Clutton Brocks at St. Faith's Farm, Rusapi.

The rest should be told in the words of Guy Clutton Brock about his work and life there until the current below a cataract on the Shire river carried him away while he was on a much needed holiday in Nyasaland on August 21, 1956.

"He belonged to no religious denomination, though he was closely associated with the Society of Friends."

"He was a member of the Peace Pledge Union, believing that peace must be created through service, rather than war prevented by arms. He adhered to his refusal to bear arms or share in military preparations. Those in authority acknowledged his sincerity, and with wisdom and generosity refrained from further action."

"He attended services in Church because he was a member of a community whose custom it was. He knew where he stood towards God as a son to a Father, and Christ was his leader."

"The Gospels were his wisdom; the Sermon on the Mount was his directive, literally to be lived in every sphere from his private life to national affairs. 'Be ye therefore perfect' was the order to be obeyed."

"There were no half measures for him to the 'New Commandment I leave with you that ye love one another.' There were no qualifications as to race or colour, class or creed. He accepted the commandment as it stands, and was a brother to all men in the brotherhood of man."

"It seems he has fulfilled his mission in our strangely materialistic world to which he was both stranger and the warmest friend. He has shown a way through, the way of love in a world athirst for riches, the way of love in a world of divisions, the way of a straightness but rarely seen."

★

"Too hard a way for us more normal comfortable folk? Perhaps. But every now and then, thank God, there comes among us one who treads this way, with the gaiety of a fairy, the sternness of a prophet and the love of a St. Francis."

"Such a one, to those who knew him, Cedric Wildman is."

He would not think it out of place if I mention here the plans which he and the Clutton Brocks and John Mutasa and the others at St. Faith's had for the extension of the great work they are doing in Central Africa in case some other young men and women may feel moved to give nothing less than themselves.

The Africa Development Trust will go on raising funds to help them to go and extend this work. But it is young people with the same rare spirit of adventure and self-giving that Africa so sorely needs of our generation.

Bring your family to the  
PEACE NEWS  
**Michaelmas Bazaar**  
3 p.m. Saturday Sept. 29  
AT  
Wanstead Friends Meeting House  
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SIDESHOWS • PUPPET SHOW  
CONCERT • ETC., • ETC.  
to be opened by  
**HUGH BROCK**  
Editor of Peace News  
Arranged by Leyton PPU group.  
60 Bushwood E.11, who will welcome your support and contributions.

I RENOUNCE WAR AND I WILL NEVER  
SUPPORT OR SANCTION ANOTHER  
This pledge, signed by each member, is  
the basis of the Peace Pledge Union.  
Send YOUR pledge to  
**PPU HEADQUARTERS**  
Dick Sheppard House, Endelburgh Street, W.C.1









# IT REPORT

## Organisations and people working for a warless world

### U.S.—GREEK DAIRY PROJECT FOR PEACE

of many younger can look back on

confidence, selflessness and satisfaction about their inevitable in the pre-

or more than appealing Muriel Lester. "They of 'good village-ship' equivalent of 'good citizenship' to the assembled is the climax of the five minutes of silent



the premises taken children, all become Muriel Lester makes

assurance that inelastic law of love and unity will emerge. made up; impending the spot, where (also) detected. Land measures popularised; of the ever increasing may be sent to en-

able 'four D's' are lust, disease and debt. med."

Eugene Hassell was tion to Washington, 30 from the National ing at Toledo, asking 16 Japanese held by

at Britain now holds prisoners; Australia

Indonesia was spons-

a week or so in each ities; they arranged ame platform as the at a large meeting in the Sports Palace

e found a people their newly acquired eping their eyes on

h by English as their responsibility which There had been a of trained people g of independence; w that—whether for in his own special l, "waited for" and lding the new ind-

the future of these ester in conclusion "had had a great still "unfree" India

"ONLY elephants are that big!" commented a villager who saw them arrive. But they weren't elephants. They were cows. Twenty of them. Brown Swiss heifers which had come from Lake Mills, Wisconsin, USA, to the small Greek village of Panayitsa.

They were the gift of the Eastern Mennonite Board of Missions and Charities, and are part of a scheme to improve the impoverished conditions of the small farmers in the region.

They are housed in a newly-built barn, constructed by Pax workers—conscientious supporters of the Mennonite Brethren, young Americans who are doing alternative service to the armed forces. For at least a year the cows will remain under the care and supervision of the COs.

The animals made a memorable trip from their home at Lake Mills, Wisconsin, USA, to Greece. They were sent by truck to Lancaster, Pennsylvania, where they awaited shipment, being cared for meanwhile by Benjamin Stauffer, the father of two of the Pax COs. In a Greek cargo ship, "Hellenic Wave", which transported them to Salonika, they were cared for by Anos Mellinger, also of Lancaster, Pennsylvania. Food for the voyage was provided by the Eastern States Co-operative of the Lancaster area and Eastern Mennonite Relief and Service Committee.

#### DUTY FREE!

After lengthy customs procedure—entrance to Greece was duty free—they took a 34-hour drive to the isolated mountain village of Panayitsa.

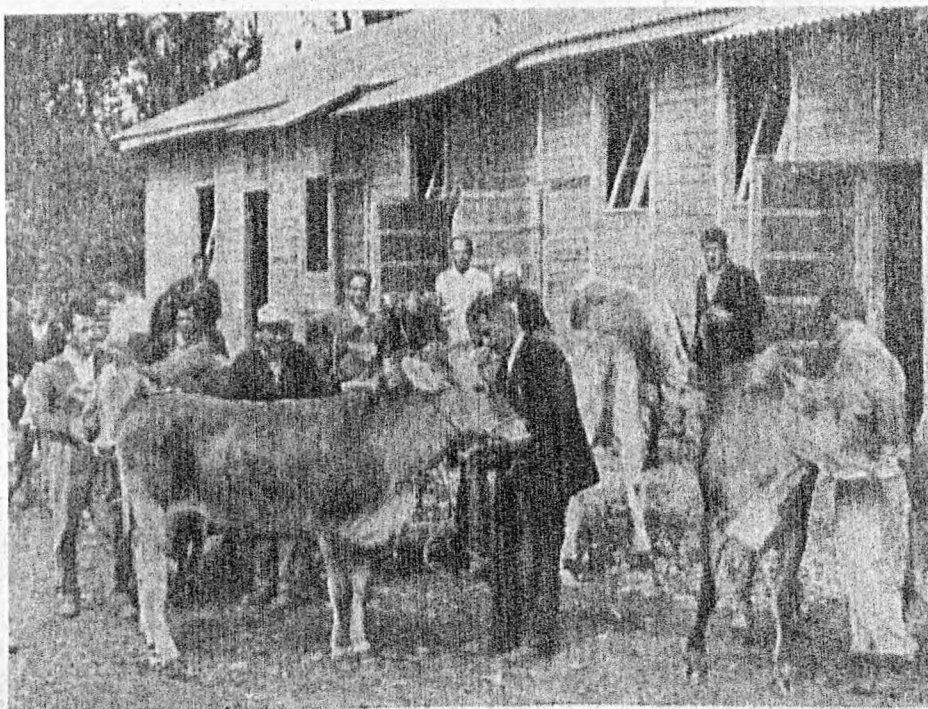
The cows were purchased at 210 dollars a head by the EMRSC. Their ocean freight of 750 dollars was paid by the US government as a programme, and boat passage was secured through the Heifer Project Inc., and the World Council of Churches.

A contribution of 1,000 dollars for the building of the barn came from West Liberty, Ohio—the home of D. C. Kauffman, Director of the Mennonite Central Committee.

The twenty recipients of the cows were chosen for their ability and resources for providing sufficient food, their willingness to co-operate with the Pax unit in promoting the project, and their reliability. To help further dairying in the village each recipient paid 50 dollars to the MCC.

Each farmer houses his animal in the common barn and cares for it under the supervision of the Pax men, who teach proper feeding and sanitary handling of the cows and milk. The COs are also responsible for the keeping of records, and milk sales.

After at least a year, providing the owner has adequate facilities, he may remove the animal to his own barn. In any case, the first heifer calf goes back to the Pax unit at the age of two months, so that it, in turn, may be given to another deserving Greek farmer.



Greek farmers admire their newly-acquired Brown Swiss heifers beside the Pax-constructed dairy barn where the COs demonstrate proper feeding and sanitary handling.

## CHURCH WANT UNIVERSITY TO ABANDON MILITARY TRAINING

CONROVERSY over military training at Willamette University, Oregon, US, boiled up again at the June, 1956 Annual Conference of the Methodist Church. During the Korean War, Willamette contracted to have a unit of the Air Reserve Officers Training Corps. This aroused opposition in Oregon Methodism, to which the school has a close relationship. Several years ago the Annual Conference requested that the unit be abandoned.

This year, the Oregon For Newsletter reports, anti-ROTC forces not only moved a resolution urging the removal of the compulsory features of the training, but also moved that the resolution be amended to allocate the school \$10,000 from Conference funds and to authorise a campaign to raise \$800,000 more for it—provided it took immediate steps

to abandon military training. This produced vigorous debate, and a motion to put off a decision failed by a vote of 91—81.

After a recess, the Conference urged almost unanimously that it should "ask the trustees of Willamette University to implement the discontinuance of the AROTC on this Christian University campus." The University is appointing a committee to review and evaluate "the Department of Air Science," but the programme will continue for at least another year under the present contract with the Air Corps.

The Eugene Register-Guard criticised the Conference action in an editorial on "ROTC and the Church," on the grounds that "the history of Christianity is the history of one bloodbath after another," and "isn't it better for the young graduate of Willamette to serve his military term as an air force lieutenant than as a yard (jail. Ed.) bird?"

### Preliminaries to Re-unification

THE West German Women's Peace Movement has issued a leaflet containing some practical suggestions of preliminary measures to bring about the reunification of Germany.

A Committee, they say, composed of members of both German parliaments should be formed to discuss the problems involved.

They urge, as first steps towards reunification, abolition of conscription, agreement on police and armed forces in East and West Germany, discussion on severance of present military pacts, agreements to reduce occupation forces with a view to the creation of a demilitarised zone, agreement on an all-German currency, abolition of all barriers to inner-German trade, inner-German travel, and the fullest possible integration of the two educational systems.

"The question of all-German elections," the leaflet concludes, "cannot be reasonably approached until there has been a relaxation of internal tension to the point where elections no longer tend to create fresh animosity."

The West German Women's Peace Movement is an all-party organisation working for peace in the international as well as the inner-German field.

## DIARY

As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday morning.

2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers; organisers (and secretary's address)—preferably in that order and style.

ABBREVIATIONS: Anglican Pacifist Fellowship; APP; Fellowship of Reconciliation; FofR; Peace Pledge Union; PPU; Society of Friends; Soff; Women's International League for Peace and Freedom; WILPF.

### Wednesday, September 19

LONDON, W.C.1: 1 p.m.: Friends Int. Centre, 32 Tavistock Sq., Dr. Hugh Schonfield, "Questions and Answers on the Suez Problem." Lunch, 12.30. 2s.—to be ordered before Monday, Sept. 17. Women's International League for Peace and Freedom.

### Thursday, September 20

LEYTONSTONE: 8 p.m.: Friends Mfg. Ho., Bush Road, Ted Redhead, MP, "Today's Challenge to the Pacifist." Peace Pledge Union.

LONDON, W.C.1: 7.30 p.m.: Fred Mourhouse, "The Work and Witness of the Fellowship of Reconciliation." Pacifist Youth Action Group.

LONDON, E.C.2: 1.15 p.m.: Church of St. Margaret's, Leithbury (behind the Bank of England). Rev. Lewis Macchichan, Ed. "Presbyterian Messenger." Vice-President ForR. "Emergent Asia." National Peace Council.

ROCHESTER: 7.45 p.m.: Friends Mfg. Ho., Service of Rededication. John Hallett. ForR.

### Friday, September 21

RULE: 7.30 p.m.: 6 Bond St. Jumble Sale. Adm. 2d. PPU.

NEW ELTHAM: 7.30 p.m.: 25 Mervyn Avenue, S.E.9. AGM and discussion—future activities. Peace Pledge Union.

### Saturday, September 22

LONDON, W.C.1: 3.5 p.m.: Dick Sheppard House, 6 Endsleigh St. (nr. Euston Stn.). Business and Discussion. Joe Bent, "Poland." Religion Commission, PPU.

### Sunday, September 23

COULSDON: 3 p.m.: 67 Chalton Way, Douglas Clark, "Collective Pacifism." Surrey Area, PPU.

### Tuesday, September 25

SUTTON: 8 p.m.: Sutton Public Hall, Hill Rd. Kathleen Lonsdale, I.R.S., "A Quaker Scientist Looks at the World." Soff.

### Thursday, September 27

HALIFAX: 7.30 p.m.: Friends Mfg. Ho., Clave Rd. Ellen Fletcher, "Problems of Kenya." Fellowship of Reconciliation.

HAMPSTEAD: 8 p.m.: Friends Mfg. Ho., 120 Heath St. Dorothy Page, "Old People's Homes in Hampstead and District." PPU.

LEYTONSTONE: 8 p.m.: Friends Mfg. Ho., Bush Road. Aubrey Brocklehurst, "Building Peace." Peace Pledge Union.

LONDON, E.C.2: 1.15 p.m.: Church of St. Margaret's, Leithbury (behind the Bank of England). F. T. Willey, MP Sunderland North, "Emergent Africa." National Peace Council.

### Thursday, October 4

BERMONDSEY: 8.30 p.m.: John Robson, Chairman Lambeth branch of UNA, "The Arms of UNA." Peace Pledge Union.

LEYTONSTONE: 8 p.m.: Friends Mfg. Ho., Bush Road. Edith Adlam, "Experiences, 1940-1945." Peace Pledge Union.

LONDON, E.C.2: 1.15 p.m.: Church of St. Margaret's, Leithbury (behind the Bank of England). R. Gilmann, Assoc. Lecturer, Woodbrooke Settlement, "Germany in Europe." National Peace Council.

### Friday, October 5

RULE: 8.15 p.m.: 6 Bond St. Miss V. A. Mitchell, "Pacifism and Civil War." Discussion. PPU.

### Friday, October 5 to Sunday, October 7

RUGELEY, STAFFS: 8.15 Friday-Sunday evening; Spode Ho., Hawkesyard Priory. Catholic week-end on "Peace and War." Charge: £2. (21 10s. for students). Particulars from The Father Warden, Spode House, Rugeley, Staffs.

### FOR REPLIES . . .

### ADVERTISE HERE

"Most of the replies received came from advertisements in such papers as The New Statesman and Nation, Peace News and The Times Literary and Educational Supplements." Friends Home Service Council report.

## CLASSIFIED ADVERTISEMENTS

TERMS: Cash with order, 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length 60 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4.

LATEST TIME for copy: Monday morning before publication. Whilst the policy of Peace News is not to restrict any concern or individual from advertising in these columns, it must be noted that we do not necessarily share the views nor the opinions of all our advertisers.

MEETINGS  
SPIRITUAL HEALING, Harry Edwards, Monday, Sept. 17, 7.30, Caxton Hall, Westminster. London Natural Health Society, 2s.

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HOMELY ACCOMMODATION and jolly good food to visitors and permanent guests. CANONBURY 1340, Telkeas Shayer, 27 Hamilton Pk., N.5.

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BICYCLE WANTED. Peace News sales organiser urgently needs cycle in road-worthy condition. Gift or offers appreciated. Ron Keating, 3 Blackstock Rd., London, N.4.

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HOUSE, £700 or transferable mortgage. Bristol, Box 708.

SECOND HAND PACIFIST BOOKS will be welcomed by Housmans Bookshop. Proceeds of sales to Peace News Fund. Offers/Gifts invited. 3 Blackstock Rd., London, N.4.

WANTED SHIP LETTERS: also stamped envelopes before 1870. Please send Sewell, B.P.A., 14 Lyon Rd., Harrow.

WHAT ARE YOUR commercial and personal stationery needs? HOUSMANS STATIONERY DEPT. can deal with them. Plain postcards, 2s. 10d. per 100; white envelopes 6 x 9 1/2 in., 21s. per 1,000; box 2 manilla, 14s. 6d. per 1,000; white bank paper 10 x 8 in., 8s. 6d. per 500 sheets; newswrappers 10 x 5 1/2 in., 19s. per 1,000; 2s. 3d. per 100; plain economy labels 4 1/2 x 3 1/2 in., 14s. 6d. per 1,000; 1s. 8d. per 100. All post free. Harley Bond Writing Pads, etc., from 6d. each, postage extra. All profits to Peace News. Write or call, HOUSMANS STATIONERY DEPT., 3 Blackstock Rd., London, N.4.

CRISIS OVER SUEZ: Harold Davies, MP. Policy Ad. from British Peace Committee. 81 and Gordon Schaffer write in BPC Newsletter, City Road, E.C.1.

QUAKERISM. Information and literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends Home Service Committee, Friends House, Bunton Rd., London.

PERSONAL  
AUBREY BROCKLEHURST, qualified watchmaker, offers wide selection of new watches with genuine guarantees. Enquiries welcomed: articles sent on approval. All types of watches, clocks, and jewellery repairs. Old gold or silver purchased. 6 Endsleigh St., London, W.C.1. Tel: EUSION 5501.

PAIN RELIEVED or prevented by tonic thoughts. Grant, Bury, Ringwood.

SITUATIONS AND WORK WANTED  
LADY GARDENER, R.H.S., welcomes job, pacifist nursery within daily reach Southport, Lancs. Willing consider farm or any form welfare work. Box 713.

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## CHURCH NEWSPAPER ATTACKS CONSCRIPTION

From the Church of England Newspaper, August 10, 1956

WHEN National Service was first introduced under the threat of war, there were many good people who hailed it as something to be welcomed as an extension of our educational provision.

It would fit young men for life, would give them a firm training in the social virtues, and would develop their characters.

There were even some who wished it to be made compulsory for girls too, on the grounds that they were being deprived of one of the joys of life.

Some educationalists thought it would provide opportunity for further education in citizenship and the Church supported it in the belief that it would break down barriers and inculcate in the youth of the land the spirit of dedication to a worthy cause.

It was noticeable that in the recent debate on National Service no speaker put forward any of these noble arguments as a reason for continuing with National Service.

Both sides of the House were agreed that it should be abolished in principle even if the time was not opportune at present.

The only difference between the parties was that the Labour Party wanted it to be brought to an end in four years, while the Government do not believe this to be possible in the interests of national security.

No one attempted to justify National Service as a good thing in itself.

### A Necessary Evil?

The reason for this astonishing change of opinion is that conscription has proved to be almost wholly a bad thing—a necessary evil rather than a welcome addition to the good life.

Those who thought that military discipline could be used for character building and that conscription could possibly be made into a virtue have been shown to be mistaken sentimentalists.

When the history of these post-war years comes to be written, a large measure of the moral deficiency which has become evident in our national life will be attributed to the fact that the young men of the nation have been uprooted at their most impressionable age and subjected to two years of Service life.

Six years ago, in September 1950, Peace News quoted Professor Lonsdale:

"Men who have been conditioned to obey orders without questioning the morality of those orders have had the worst possible training for citizenship."

"When personal responsibility has been undermined, no amount of imposed discipline can take its place."

"Indeed, imposed discipline is bad because it helps to undermine personal responsibility."

"The whole thing is a vicious circle."

## ARAB WORLD

FROM PAGE FOUR

coalition government by gaining seats in areas where land holdings were largest.

The same trend can be expected in the coming election in Jordan, where the Baath Socialists will show a substantial increase and gain an important voice in the government.

In Iraq, a similar development, centred around the well-organised but suppressed Communist and Socialist parties, only awaits the retirement of aging Premier Nur Said.

Of course, not all the ancient aristocracy will disappear. If they are to stay, however, they must associate themselves with the popular movement. This has already been done by el-Mahdi in Sudan, and by the Druze feudal lord, Kamal Djumblatt, who founded a Socialist party in Lebanon.

More recently, lest they go the way of Farouk, Hussein of Jordan dismissed General Glubb and Feisal of Iraq came out firmly behind Nasser on the Suez issue.

Such are the workings of popular opinion in the Arab world. In some places—most of the Arabian Peninsula, for example—it is still dormant. But it appears to be coming to life throughout the whole area.

As it wakes up, its expression will be in the direction of Arab unity, neutralism, and probably Socialism and secularism.

## Child's life of Gandhi

FROM PAGE FIVE

Wise and clever Kasturba was standing nearby, and in her wish to see her husband well again she quickly thought of a way out of the difficulty.

She asked Gandhi if, by "milk" he did not mean milk of cows or buffaloes. He said, of course, that it was so.

Then, said Kasturba, even if he had vowed never to touch the milk of cows and buffaloes, there was nothing to prevent him taking the milk of goats, as they had not been in his mind at the time of the taking of the vow.

The doctor said that if his patient would only consent to drink the milk of goats, he would be quite satisfied.

Gandhi agreed and soon was well again. In this way Kasturba's quick brain rescued her husband from a severe illness, that might easily have ended in his death.

Though she had not studied she was more intelligent than very many women who have, always showing great commonsense.

A perfect wife and mother, she is an example for all Indian girls to follow in her loving devotion to her husband and children and in her simplicity, modesty, bravery, and sweetness.

NEXT WEEK: Gandhi fasts.

Registered as a newspaper. Entered as second-class matter at post office, Boston, U.S.A. Published from 1 Blackrock Rd., London, N.W.4, by Peace News Ltd. Printed by Fish & Cook Ltd. (R.U.), 135 Penton Rd., London, N.W.4

## LESLIE HALE

FROM PAGE ONE

language and in many cases the drawing of a letter or syllable has no relation to any sound.

The result is that in very many districts similar picture letters are expressed as different sounds. Elaborate ideographs have been built up over the centuries to represent the expression of a mental picture but these vary considerably. Moreover they are readable only by the eye and not by the ear.

In China, what we call a letter generally represents a syllable but may represent a number of words. According to Mr. Chang there are about 40,000-50,000 such letters. Other experts put the figure at twice as much. The newspaper compositor needs about 10,000 different characters and the typist operates a machine with a single key—which has 2,500 different letters to depress.

This cumbersome language system adds many burdens to China and provides an obstacle to intellectual enfranchisement. It has been nearly as effective a barrier to Western culture as the Great Wall of China was to the raiders of old. A serious telegram in China is translated into an Arabic numeral code to ensure accurate transmission and scarcely any document is entirely free from possibilities of misinterpretation.

### A far-reaching decision

The decision to deal with a problem of this magnitude was a most courageous one. It is bound to incur sales-resistance from the older people. But Mr. Chang was able to report a fascinating series of decisions initiating reforms. First, they decided to treat the Han dialect as the basic Chinese. There is no intention to eliminate dialects or to suppress entirely the languages of national minorities. But it is necessary that debasement of the language should be eliminated and that words in common use should have an agreed meaning. Next a simpler style of writing was introduced cutting out many unnecessary flourishes and providing simple line models. After that, pamphlets were published providing a series of standard syllabic drawings.

This was followed by periodical bulletins suggesting provisional further changes and finally came the decision to Latinise the Chinese alphabet and introduce a phonetic language. It is a most far-reaching decision and the results are incalculable.

That morning of our meeting with the Assistant Minister for Foreign Affairs I asked a question at the naivety of which our hosts chuckled happily.

I said that some thought that they could detect a difference between the foreign policy of Delhi and that of Moscow. On which would Chinese foreign policy be based?

I do not know the Chinese for London or Washington, but I could guess what was being said.

Then the Minister replied, as expected, that their foreign policy would be based on Peking.

In the afternoon we asked Mr. Chang why he had finally adopted the Roman alphabet instead of the Russian which covers more sounds. He replied thoughtfully that it had been a difficult decision, but that the Roman alphabet had been adopted in Delhi. I smiled contentedly.

"Would we," asked Mr. Chang courteously, "like to give him the benefit of our criticisms?"

"No," we said, "we were going home to think, and to think quite a lot."

### LEONARD TOMKINSON

OWING to a printer's error, two lines—intended as a part of another review—appeared last week at the end of Leonard Tomkinson's review of "China under Communism," which indicated that "The author spent some time in India as an officer in the British army." Leonard Tomkinson spent several years in China as a missionary.

## Letters to the Editor

### Why NATO?

DISTINCTLY I remember that NATO was established as a bulwark against possible Russian aggression in Europe. We were told that such an aggression could roll over us any day. Germany was pressed to re-arm quickly, though the Germans were and are still rather reluctant.

And what has become of this now? The French Army, considered to be the backbone of European defence, is mostly absent, in Africa, the German Army is still on paper only. The British are sending part of their forces, together with what France has left, towards the Eastern Mediterranean, to bully somebody with another aggressive war. Greece and Turkey, both members of NATO, are having arguments with one another about the Cyprus question. In the Italian Army one-third of the soldiers seem to be Communists, whose value against a Russian aggression is somewhat doubtful. The Queen of the Netherlands is firmly resolved never to sign a mobilisation order.

So what about the danger of Russian aggression? What about NATO? Was this all forgotten, when, in the excitement about Nasser, the military preparations against Egypt were started? What about our European security? Are we in immediate danger?

If the Russians really were eager to overrun us, this hour would be the best. It does not look as if they were preparing this. If not, however, the question has to be asked: why NATO?

HEINZ KRASCHUTZKI.

Berlin.

### What are pacifists doing?

MAY I heartily endorse the sound commonsense expressed in the letter from Winifred Greenfield.

People are perfectly well aware there is something very wrong in this world of ours.

## Creeping paralysis

"... the forcible fait accompli steadily acquires a power of its own over events and over men's minds; witness, in our own country the creeping pacifism, afraid to stand upright, which in organs like the Manchester Guardian prefers to attack the country's leaders for showing fight rather than the country's foes for doing evil. ... war should be thought of only as a last resort. The choice of war or peace should be Colonel Nasser's not ours. Sooner or later he must give way, or provoke war."

—Sunday Times, September 9, 1956.

THE confusion, either deliberate or naive, about the meaning of pacifism is, apparently, something that is "always with us," as is also the scorn and derision which the world seems to arouse among certain sections of the public.

Whenever it becomes plain that a certain number of people do not want to see this country involved in war, someone always comes out with this parrot cry about weak-kneed pacifists who cannot stand upright, and now this latest phrase, "creeping pacifism" will no doubt become a slogan for the Right-wing press.

Pacifists may perhaps be excused if they look upon this attitude of mind as more like "creeping paralysis" than a curable sickness which would give some hope of recovery!

The Manchester Guardian is not a pacifist newspaper; its policy has nothing whatever to do with pacifism; it does not condemn the use of armed force as such, and would, no doubt, like our present Foreign Secretary, agree to go to war as a "last resort" in some cause they believed to be justifiable.

Because they think, as most sane people do, that the Suez Canal issue is not such a cause, and has condemned the sabre-rattling, go-it-alone, fire-eating speeches of the Government, backed up originally by the Leader of the Opposition, is not to say that their attitude is pacifist, though it is possible for pacifists, along with all people of commonsense, to be grateful for "small mercies."

Pacifism means the total renunciation of the method of war; there is no newspaper in this country which advocates such a policy except this one, and pacifism is not to be equated with the uneasy compromise now being shown by newspapers like the Manchester Guardian, News Chronicle, The Observer and the New Statesman.

★

According to their own lights, which are not pacifist lights, they are trying to show up the attempt that is being made to provoke Nasser into some act which would make it possible to indict him as an aggressor.

The Sunday Times has certainly revealed its own desire to see this happen, and out of its own sinister and dire context stands arraigned. To say that Col. Nasser must "give way" or provoke war, is to say there is no alternative but surrender to an ultimatum.

The threat could scarcely be plainer, nor the intention clearer. If this is what is meant by standing upright, how much better, how much more decent, and sensible and righteous, to kneel.

The evil does not lie only on one side; at least some of the more liberal and Left-wing papers have honestly recognised this, and for that we should all be grateful.

But, all too often, harm is done to the pacifist cause by the confusion which arises when the objection to war is based upon expediency, rather than upon moral issues; upon a natural human shrinking for the horrors of war, rather than upon its total renunciation as the ultimate evil.

The death knell to all the high hopes of the "Geneva spirit" is being sounded; and responsible and reputable newspapers such as the Sunday Times are joining in the obsequies, hiding their unseemly joy behind their mourning veils.

To confer is one thing, and pacifists, naturally, support negotiation all the time, but they do not deceive themselves that the conference

## Letters to the Editor

They are thoroughly tired of the recurring crises—the cost of living due to paying for past wars and preparing for future ones—and the general frustration of living at all.

They want to know from pacifists—have you a cure for these things and how will you do it? There is only one non-violent way and that is through Parliament. At present the militarists are making the policy and using the credit of the nation to further those policies. They are absolutely unmoved by any pacifist martyrs.

Until pacifists face up to winning the Government of the country at the polls they will beat helplessly in the wilderness. Perhaps the Fellowship Party might be the means or even the Labour Party—if ever a miracle happened and they became a pacifist party.

ALBERT LEAPER.

Hull.

IF John Banks ever so subtly intends to imply in his rejoinder to Sybil Morrison that the Third Way Movement at its London conference in September, 1955, decided to base its policy on non-violence, let me say as bluntly as possible that it did nothing of the kind.

As a PPU National Council delegate I reported faithfully that the conference was almost unanimously against a proposal by Stuart Morris, seconded by myself, that the Third Way movement should declare its policy to "be based on the principle of non-violence."

That singularly indecisive conference avoided the responsibility of recording such a rejection by dispensing with the vote; but, however legitimate was the use of such an expedient on that occasion, there can be no warrant for its expansion into the insinuation that in being given to understand the undeniable facts Sybil Morrison was misinformed.

SAM WALSH.

N. Devon.

in Cairo was real negotiation; it was not perhaps an ultimatum in the accepted sense of that fearful word, but those who presented the London conference proposals to Col. Nasser must have known they would be unacceptable to him.

That kind of negotiation has nothing to do with pacifism. This conflict could not have arisen except in a world tuned and ready for the "last resort." Pacifism says, unequivocally, that war is futile, evil and immoral; so, therefore, is preparation for it, and the threat of it.

When the Manchester Guardian and its readers refuse to support the preparations for war under any circumstances, then indeed they will be standing upright, proud in the certainty of victory for peace.

## QUEEN JULIANA

FROM PAGE ONE

emptiness of the greatest loneliness, if it is possible to live like that. Would mankind be capable of committing suicide through such spiritual want?

"We all tend to regard spiritual freedom as the most admirable state of life."

"Why then, is it so easy for us to put responsibility to someone else and allow ourselves to be led and to blame that other person if things go wrong? Poor fools: are we not then really offering ourselves to another as their robot?"

"We may shun responsibility, but we cannot avoid an equally grave error if we seek it by trying to impose our authority on others when we have not the right or duty to do so."

"We can see the whole purpose of life as being that we must learn to accept responsibility for ourselves, and learn to realise it for others. We must learn to acknowledge our own duty and another's rights."

"We may accept discipline voluntarily, but responsibility for our own actions follows us like our shadows."

"When the sun of righteousness shines it throws this into sharp relief."

### ANTIDOTE

"We are groping for the antidote to the terrible poison, and so many relationships are the first thing we lay hands on, the first thing we find in a state of grotesque neglect wherever we have been shortsighted enough to take account only of material factors, and are never more than part of the total sum."

"Take your fellow being as he is, in all his frailty, which is not less than your own—have respect for his gifts and talents and his efforts to do good—grant him the dignity that you yourself would like to enjoy, and with even interest..."

Queen Juliana concluded:

"What remains of all worldly wisdom in the light of the divine folly—or, let me say, uncertainty—of life itself?"

"Love is the highest in all relationships, is it not, and that is to give the heart."

"Is it foolish? Does it cost anything and does it produce anything? Does one perhaps give nothing, only to receive everything?"

"It costs everything, it is worth everything, and it produces everything that is of value."

"If you have love one to another all shall know that you are the disciples of One who loved mankind to the end."

"Let us not forget that this is a stumbling block to the formalist and a foolishness to the intellectual."

"This is the lovable uncertainty of the love which God creates, ever renews, and bestows upon us, that we may spend it in His service and in that of His children."

## To commemorate G. M. L. DAVIES

From Ernest Jones

THE late Reverend George M. L. Davies, an eminent Welsh pacifist, and a former Chairman of the Peace Pledge Union, will be commemorated on Saturday, September 22, at a meeting to be held at Dolwyddelan, near Betwsycoed. Mr. Davies was one of the most beloved figures, and he became well known and highly respected for his humanitarian views. He died at Dolwyddelan a few years ago.

The meeting commemorating him arranged by the Gwynedd branch of the National Military Conscription Committee will be presided over by Alderman R. E. Heald, a personal friend of the Rev. G. M. L. Davies, and who is himself a well-known pacifist and vice-chairman of Plaid Cymru. The meeting will be addressed by the Reverend J. P. Davies, Portmadoc, and Alderman G. Evans, Llangadog. Poetry composed specially for the occasion by Mr. W. Williams, Barmouth, will be sung by Gwyneth Dwyryd, the well-known Welsh harpist.

The meeting will also discuss plans for a national memorial, and it will be followed by a pilgrimage to the cemetery where the Rev. G. M. L. Davies is buried.

## PPU RELIGION COMMISSION

Pacifist Universalist Service

3.30 p.m. Sunday Sept. 16, 1956

King's Weigh House Church, Binnay St., W.1

(Near Bond St. Tube)

Discourse by: J. W. V. Nicholson M.A.

"Vengeance is Mine"

Registered as a newspaper. Entered as second-class matter at post office, Boston, U.S.A. Published from 1 Blackrock Rd., London, N.W.4, by Peace News Ltd. Printed by Fish & Cook Ltd. (R.U.), 135 Penton Rd., London, N.W.4



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